

Not in Poole 125

TESTIMONIE OF ANTIQUITY,

Shewing the Atuncient Faith in the Church of
England, touching the Sacrament of the
Body and Bloude of the Lord here
publickly preached, and also
receaved in the Saxons
time, above 600
Years agoe.

*Godwin
Pamphlet
141.*

Jeremie 6.

*Go into the Streetes, and inquire for the old way: and
if it be the good and right way, then go therein, that
ye may finde rest for your Soules. But they say: we
will not walk therein.*

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Translated from the Saxon Tongue, and printed
from a very Antient Copy.

L O N D O N;

Printed for J. W. and are to be sold by Randal
Taylor, 1687.

THE OAK

NY 100 101 102

...received on the 28th
...publicly presented, and all
...of the 1st of June
...the fact of the
...the 1st of June

1890



From the same source, we learn that the Nixon family, and indeed the whole of the Nixon family, were very much in the way of the Nixon family.

1.0 M D O M:

1967

THE
P R E F A C E
TO THE
Christian Reader.

GREAT Contention hath now been of long tyme about the most comfortable Sacrament of the Body and Blood of Christ our Saviour: in the Inquisition and Determination whereof many be charged and condemned of Heresye, and reprov'd as bringers up of new Doctryne, not known of olde in the Church before Berengarius tyme, who taught in Fraunce, in the daies when William the Norman was by Conqueste Kyng of England, and Hildebrande, otherwyse called Gregorius the seventh, was Pope of Rome: But that thou mayest knowe (good Christian Reader) how this is aduouched more boldly then truly, in especiall of some certayn Men which be more ready to maintaine their old Judgement, then of humilitie to submitte themselves unto a truth: here is set forth unto thee a Testimonie of verie auncient tyme, wherein is plainly shewed what was the Judgement of the Learned Men in this matter, in the daies of the Saxons before the Conquest. First thou hast here a Sermon or Homelye, for the holy day of Easter,

The Preface.

written in the old English or Saxon Speech, which doth of set purpose and at large, intreate of thys Doctryne, and is found among many other Sermons in the same old Speech, made for other Festival dayes and Sondays of the Year, and used to be spoken orderly accordyng to those daies unto the People, as by the Bookes themselves it doth well appear. And of such Sermons be yet manye Bookes to be seene, partlye remayning in private Mens Handes, and taken out from Monasteryes at their Dissolution: partlye yet reserved in the Libraryes of Cathedrall Churches, as of Worceter, Hereford, and Exeter. From which places diverse of these Bookes have been delivered into the Hands of the moste Reverend Father, Matthew Arch-bishop of Canterburie, by whose diligent search for such Writings of Historye, and other Monumentes of Antiquitie, as might reveale unto us what hath been the state of our Church in England from tyme to tyme, these thynges that bee here made knownen unto thee, do come to lyght. Howbeit these Sermons were not first written in the olde Saxon Tongue: but were translated into it, as it shoulde appear from the Lattyne. For about the end of a Saxon Booke of LX Sermons, (which hath aboute the middest of it this Sermon agaynst the bodely Presence) be added these Words of the Translatour. We let pass many good Gospells, which he that liste may translate. For we dare not enlarge thys Booke much further, lest it be over great, and so cause to Men lothsomnes through hys bygnes. And in another Booke contaynyng some of these Saxon Sermons, it is also thus written in Lattyne. In hoc codicillo continentur duodecim Sermones Anglice quos accepimus de libris quos Ælfricus Abbas Anglice transtulit. In thys Booke be comprysed XII Sermons whiche we have taken out of
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the Bookes that Ælfricke Abbot translated into English. In which Wordes truelye here is also declared who was the Translatour, to wisse, one Ælfricke. And so hee doth confesse of hymself in the Preface of his Saxon Grammer, where he doth moreover geve us to understand the number of the Sermons that he translated thus. I Ælfricke was desirous to turne into our English Tongue from the Arte of Letters called Grammer, thys little Booke, after that I had translated the two Bookes in fourescore Sermons. But howsoever it be nowe manifest enoughe by thys aboue declared, how that these Sermons were translated: I thinke notwithstanding, that there will hardlye be found of them any Lattyne Bookes being (I fear me) utterlye perryshed and made out of the waye since the Conquest, by some which could not well broke thys Doctrine. And that such hath been the dealing of some partial Readers, may partlye hereof appeare. There is yet a very auncient Booke of Cannons of Worcester Librarye, and is for the most part all in Lattyne, but yet intermyngled in certayne places, even three or or foure Leaves together with the old Saxon Tounge: and one place of thys Booke handleth thys matter of the Sacrament: but a fewe Lynes, wherein did consist the chiefe poynt of the Controversie, be raced out by some Reader: yet consider how the Corruption of him, whosoever he was, is bewrayed. Thys part of the Lattyne Booke was taken out of ii Epistles of Ælfricke before named, and were written of hym aswell in the Saxon Tounge, as the Lattyne. The Saxon Epistles be yet wholie to be had in the Librarye of the same Church, written all in Saxon, and is intitled, a Booke of Cannons, and Shryl Booke. But in the Church of Exeter, these Epistles be seene both in the Saxon Tounge, and also

also in the Lattyne. By the which it shall be easie for any to restore agayne, not onely the sense of the place rated in Worceter Booke, but also the very same Lattyne Wordes. And the Words of these two Epistles, so much as concerne the Sacramentall Bread and Wyne, we here set immediatly after the Sermon: fyrst in Saxon, then the Words of the second Epistle we set also in Lattyne: delivering them most faythfullei as they are to be seene in the Bookes from whence they are taken. As touching the Saxon Writings, they be set out in such forme of Letters, and darke Speech, as was used, when they were written: translated also for our better understanding, into our common, and usual Englishe Speech. But nowe it remayneth we do make knowne who thys Ælfricke was, whom we here speake of, in what Age he lived, and in what Estimation. He was truely brought up in the Scholes of Æthelwolde Bisshop of Winchester, Æthelwolde I meane the elder, and greate Saincte of Winchester Church: So canonised, because in the dayes of Edgar King of England, he conspyred with Dunstane Archbisshop of Canterburie, and Oswalde Bisshop of Worceter, to expell out of the Cathedrall Churches, throughout all England the marryed Priesteis which then were in those Churches the olde dwellers, as wryteth Ranulphus Cestrencis in hys Pollicronicon, and to set up of newe the Religion, or rather Superstition and Hypocrisie of Monkes, after the same had been a longe tyme, by the just Judgment of God, utterlye abolisbed, the Danes spoyling them, and cruelly burning them up in there Houses, as is at large, and plentifullye confessed in the Historyes of their own Churches. For thys newe rearing up of Monkerie is Æthelwolde called in most olde Historyes, Pater Monachorum, the Father of Monkes.

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Monkes. Under thys Æthelwolde was Ælfricke trained up in Learning, as he witnesseth of him self in the Lattyne Preface of his Saxon Grammer, where speaking of hys Interpretation of Lattyne Wordes, he wryteth thus. Scio multis modis Verba posse interpretari, sed ego simplicem interpretacionem sequor, fastidium vitandi causa. Si alicui tamen displicuerit nostra Interpretatio, dicat quomodo vult. Nos contenti sumus sicut didicimus in Scholis venerabilis præfulis Æthelwoldi qui multos ad bonum imbuir. I know that wordes may be expounded divers waies, but for to avoyde lothsomness I do follow the plaine Interpretation. Which if any shall mislike, he may do as he thinketh best: but we are content to speake, as we have learned in the Scholes of the moste worthye Bisshop Æthelwolde, who hath been a good Instructour to many, or who hath brought up many to good. This he wryteth of hym self. So upon thys his Education in the Scholes of Æthelwolde he became afterwarde to be an earnest lover and a great setter forward of Monkerie, and therefore no lesse busie writer and speaker agaynst the Matrymonye of Priestes in hys tyme. For which respecte he was afterwarde so regarded, that he was made by Oswalde Bisshop of Worceter (as reporteth John Capgrau) the first Abbot of S. Albons newlye restored, and replenished with Monkes, and was also made Abbot of Malmesburye by King Edgar, (as reporteth William of Malmesburye) in the Lyfe of Aldelmus. And truly he calleth him self Abbot in divers of his Epistles, although he never named of what place, as in that he wryteth Egneshamensibus Fratribus de consuetudine Monachorum. To the Monkes of Egnesham, of the order and manner of Monkes, and in this he wryteth

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wryteth here to Wulstane Archbishop of York, and in an other agaynst Priestes Matrimonye sent to one Sygeferth, with whom was an Anker abyding, which defended the Marriage of Priestes, affirming it to be lawfull. The Epistle beginneth thus in the Saxon Tonge. That is, Elfricke Abbot doth send friendlye Salutation to Sigeferth. It is told me that I teach otherwyse in my English Writynges, then doth thy Anker teach, which is at home wyth thee. For he sayth playnly, that it is a lawfull thing for a Priest to marye, and my Writynges doth speake agaynst thys, &c. Thus aswell in hys owne Epistles, as in all other Bookes of Sermons in the Saxon Tounge, that I have seen, I finde him alwaies called Abbot, and onely so called. Howbeit, John Capgrau who gathered together into one Volume, the Lives of English Saintes, writeth in the Life of Oswalde, that Ælfricke was laste of all aduanced to the Archbishops See of Canterburie. In aliis inquit Angliæ partibus insignes Ecclesias ob præfixam causam Clericis euacuauit, & eas uiris Monasticæ Institutionis sublimauit: quorum hæc nomina sunt. Ecclesia S. Albani, S. Ætheldredæ Virginis in Eli & ea quæ apud Beamsledam constituta honorabilis habebatur. Instituit enim in Ecclesia S. Albani Æfricum Abbatem, qui ad Archiepiscopatum Cantuariensem postea sublimatus fuit. In other partes of Englande Oswald avoyded out of the most notable Churches the Clarkes, and aduanced the same places with Men of the Order of Monkes, whose Names be these, S. Albons, the Church of the Virgin, S. Ætheldrede in Ely, and that which is at Beamsfleot reputed very famous. He dyd appoynte Abbot in S. Albons Ælfricke, who was afterward promoted to the Archbysbopricke of Canterburie. True, thys Ælfricke

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we here speake of, was equal in tyme to * Ælfricke Arch-
 byshop of Canterburye, as may certainly appeare to
 him that will well consider, when Wulfstane Archbysbop
 of Yorke, and Wulfine Bysbop of Scyrburne lived,
 unto whom Ælfricke wryteth the Saxon Epistles, from
 whiche the wordes concerning the Sacrament hereafter
 following be taken. And the certaintye of thys Consi-
 deration, may well be had out of William Malmesbu-
 rye de Pontificibus, and out of the Subscription of
 Bishops, to the Grauntes, Letters Patentes, and Char-
 ters of Æthelrade, who raigned King of England at
 this tyme. Howbeit whether this Ælfricke, and Æl-
 fricke Archbysbop of Canterburye was but one and the
 same Man, I leave it to other Mens Judgement further to
 consider: for that writing here to Wulfstane, he nameth
 him self but Abbot, and yet Ælfricke Archbysbop of
 Canterburye, was promoted to that his Archbysbop stole
 vi Teres before that Wulfstane was made Archbysbop of
 Yorke, as is declared most manifestly in the Historyes of
 Symeon of Durham, Roger Houeden, the Historie
 of Rochester, Flores Hystoriarum, Thomas Stubbes
 in hys Historie of the Archbishops of Yorke, and in all
 other moste auncient Historyes, aswel written in the old
 Saxon Tounge, as in Lattyne: Moreover in many
 Deedes and Wrytynges of Giftes, made by Kyng Æthel-
 rede, when Ælfricke subscribeth as Archbysbop of Can-
 terburye, then in them is one Adulphus, Wulfstanes
 Predecessow, named Archbysbop of Yorke, and Wulf-
 stane him self subscribeth but as an inferiour Bysbop.
 But be it, that this Ælfricke was only Abbot, and not
 Archbysbop of Canterburye, yet this is also most true,
 that beside the Prayse of great Learning, and of being
 a most eloquent Interpreter (for which William of Mal-

* Who
 dyd put
 our Secu-
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 out of the
 Church of
 Canterbury,
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 sheweth.

These
 Charters
 are to be
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mesburye

mesburye doth greatly commend him) he was also of such Credit and Estimation to the liking of that Age in which he lived, that all his Writtinges, and chiefly these his Epistles, were then thought to contayne sounde Doctrin: and the Bysbops themselves dyd judge them full of ryghte good Counsaile, Preceptes, and Rules to governe thereby their Clergie: and therefore dyd most earnestly request to have these Epistles sent unto them, as doe well appeare by two shorte Lattine Epistles, set before the Saxon Epistles, whereof the one is sent to Wulfstine Bysbop of Seyrburne, the other to Wulfstane Archbysbop of Yorke. And after this also Bysbops of other Churches amonge other Cannons that they collected out of general and perriculor Councells, out of the Bookes of Gildas, out of the Penitentialls of Theodorus Archbysbop of Canterburye, out of the Extraites of Egberhtus the III. Archbysbop of Yorke from Paulinus: out of the Epistles of Alcuinus Teacher to Charles the Great, and to conclude, out of the Writings of the Fathers of the Primitiue Church: amonge other Cannons I say, they collected together for the better orderynge of their Churches, they doe place amonge them also these two Epistles of Ælfricke, as is to be seen in ii Bookes of Cannons of Worcester Librarye: whereof the one is all in the olde Saxon Tounge, and there these Epistles of Ælfricke be in the same Tounge: the other is for the most parte all in Lattine, and is intituled, Admonitio spiritualis Doctrinæ, where these Epistles be in the Lattine Tounge, and be joynd together for an Exhortation to be made of the Bysbop to hys Clergie. There is also a like Booke of Cannons of Exeter Church, where these two Epistles in Lattine be appoynted in steade of two Sermons

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Sermons to bee preached, Ad Clericos & Presbyteros, to the Clerkes and Priestes, and the Epistles be also in the same Booke in the Saxon Tounge. And thys Booke was geuen to Saint Peter's Church in Exeter by Leofricke the first and most famous Bishop of that Church, as in hys owne Records and Graunt of all such Landes, Bookes, and other things he gave unto the Church, it is thus expressed in the Saxon Tounge. Here is shewed in thys Booke or Charter, what Leofricke Bishop hath geuen into Saint Peter's Mynster at Exeter, where hys Bishops Seate is, that is, that he hath gotte in agayn through God's helpe, what soever was taken out, and so forth; first shewing what Landes of such as was taken from the Church he recovered agayn, partlye by his earnest complaynts, and sute made for the same, partlye by his geuyng of Rewardes. Nexte making also report what Landes with other Treasure of his own he gaue of newe to the place: he commeth at laste to the rehearsall of hys Bookes, whereof the last here named a Cannon, that is, a Cannon Booke in Lattine, and Shryffte Booke in English, is the Booke we speake of, and hath in it the Lattine and Saxon Epistles of Alfricke. Thus as this Booke of Exeter Church hath thys good Evidence by which it is shewed, that Leofricke was the geuer thereof: even so the Booke of Cannons of Worcester Church, written all in Saxon, hath in it most certayne Testimonie that the Writer thereof was the publick Scribe of the Church, whose Name was Wulfgeat. For thus is it recorded therein even with the same Hande of the Scribe wherein all the Bookes is written. Wulfgeat the Scribe of Worcester Church dyd write me. Pray I beseech you for hys Transgressions the

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Creator of the World. And God graunt that he be
 alwayes happie that writ me. The other Booke of Can-
 nons of Worceter Librarye, which I have sayd is for
 the more part in Lattine, and is intituled Admonitio
 Spiritualis Doctrina, is written in so olde a Hand,
 as is that of Exeter Church, and seemeth to be possessed
 of Wulstane who was Bishop of Worceter in the dayes
 of William the Conquerour. And that he shoulde be
 the Possessor of this Booke I do thus affyrme. When
 in his dayes Lanfranke made first this Lawe of Priestes
 in the Councell he helde at Winchester, in the Tear
 of our Lord, 1076. Decretum est, ut nullus Ca-
 nonicus uxorem habeat: Sacerdotum vero in Ca-
 stellis, vel in vicis habitantium habentes Uxores
 non cogantur, ut dimittant: non habentes inter-
 dicantur, ut habeant. Et deinceps caueant Episco-
 pi, ut Sacerdotes, vel Diacones non presumant or-
 dinare, nisi prius profiteantur ut Uxores non habe-
 ant. That is, It is decreed that no Chawon haue a
 Wife. But of Priestes, such as haue Wives, dwelling
 in Castels and Villages, let them not be compelled to
 put awaye their Wiues: but suche Priestes as haue no
 Wiues, forbid them so haue. And let Bishops take
 heede that they presume not to ordain Priestes or Dea-
 cons, unlesse they do first professe to haue no Wives.
 Now albeit thys and many other Councels held from
 tyme to tyme, by the space more then of an hundred
 Tears after this, did little auile, but that the Priestes
 did both marrye, and still kepe their Wives, because
 as wryteth Gerardus Archbishop of Yorke to Anselme.
 Cum ad ordines aliquos inuito, dura ceruice reni-
 tuntur ne in ordinando castitatem profiteantur.
 When I call any to Orders, they resiste with a stiffe Necke,
 that

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that they doe not in taking Order professe Chastitie. Or as is reported in the Saxon Storye of Peterborowe Church, speaking of the Conncells of Anselme, of John of Cremona, and of William Archbishop of Canterburye, They all kept their Wines still by the Kinges leaue as they did before: Yet it came to passe upon thys Decree of Lanfrancke, that the forme of Wordes wherein the Priestes should vowe Chastitie, was nowe fyrst put into some Bishops * Pontificall.

Ego Frater N. promitto Deo, omnibûsq; Sanctis ejus castitatem Corporis mei secundum Canonum Decreta, & secundum ordinem mihi imponendum seruare domino præfule N. presente. And as the wordes were thus put into some Pontificall in a general speaking as the manner is. So in the beginning of thys Booke we here speak of, wherein be Ælfrickes Epistles, be the self same wordes of Profession written in the same olde Hand as is the rest of the Booke, and addeth also there the special Name of Wulstane Bishop (who was present at this Councell of Lanfrancke, and unto whom it dyd fyrst appertayne to exacte of Priestes in the Diocesse of Worceter thys Profession). The wordes be these.

Ego Frater N. promitto Deo, omnibûsq; Sanctis ejus castitatem Corporis mei secundum Canonum Decreta, & secundum ordinem mihi imponendum Domino Præfule Wulstano presente. I Brother N. do promyse to God and all hys Satnctes Chastitie of my Bodye, according to the Decrees of Cannons, and accordyng to the Order to be put upon me before Wulstane Bishop. By thys I do affirme, that this Booke dyd belong to Wulstane Bishop of Worceter, and so by him was afterward geuen to the Librarie of that Church, where it now remayneth. Wherefore of thys
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now declared: first touching the Sermon spoken of in the beginning, whereof, as of many other contained in ii Bookes Ælfricke was but the Translator, and therefore were Bookes of Sermons before his tyme: Nexte touching the publicke receauing of the Epistles of Ælfricke, wherein I saye is denied the bodily Presence: and also by the inscribing afterward of these Epistles by Bishops into their Bookes of Cannons in steade of Exhortations to be used unto their Clergie: it is not hard to know not only so much what Ælfrickes Judgment was in this Controversie, but also, that more is, what was the common receaved Doctrine herein of the whole Church of England, as well when Ælfricke hym self lyued, as before his tyme, and also after his tyme, euen from him to the Conquest. But what was the condition and state of the Church, when Ælfricke hym self liued? In deed to confesse the Truth, it was in diuers Pointes of Religion full of Blindnes and Ignorance: full of Childyshe Seruitude to Ceremonies, as it was longe before and after: and too much geuen to the loue of Monkerie, which now at this tyme unmeasurablye tooke roote, and grewe excessiuely. But yet to speak what the Adversaries of the Truth haue iudged of this tyme, it is most certayne, that there is no Age of the Church of England, which they haue more reuerenced, and thought more holy then this. For if what Age haue they canonized unto us more Sainctes and so their lyking more notable? Fyrst Odo Archbishop of Canturburye, who dyed in the beginning of King Edgars Reigne. Then King Edgar hym self, by whom Ælfricke was made Abbot of Malmesburye. Then Edward called the Martyr, King Edgars Bastarde Sonne. Then Editha King Edgars Bastarde Daughter. Also

Dunstane

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Dunstane Archbishop of Canterburve, of whom Ælfricke was greatly esteemed. Æthelwolde Bishop of Winchester, under whom Ælfricke had his first bringing up. Oswalde Bishop of Worcester, and after Archbishop of Yorke, who made Ælfricke Abbot of S. Albons. Wulfline Bishop of Scyrburne, unto whom Ælfricke wryteth the first of the Epistles we here speake of. Elffeda a Nunne of Romeley, and Wulhilda Abbesse of Barking, liued in the dayes of King Edgar. And laste of all Wlfritha King Edgars Concubyne. All these I say, with some other more, be canonized for Saintes of this Age, in which Ælfricke him self liued in great Fame and Credite. Also Leofricke and Wulfline, whom we have shewed to have been the gevers of those Cannon Bookes, wherein be seen Ælfrickes Epistles, be reuerenced for moste holy Men and Saintes of their Churches. And these ii liued Bishops in the coming of the Conquerour. Thus do some Men now a dayes not onely dissent in Doctrine from their owne Church, but also from that Age of their Church whiche they have thought moste holy, and judged a most excellent Paterne to be followed. Wherefore what may we nowe thinke of that great Consent, whereof the Romanistes have long made vaunte, to witte, their Doctrine to have continued many hundred Tears as it were lincked together with a continuall Chaine, whereof hath been no breche at any time. Truly this their so great Affirmation hath uttered unto us no Truth, as good Christian Reader thou mayest well judge by dulye weighing of this which hath been spoken, and by the reading also of that which here followeth, whereunto I now leaue thee.

Trusting

Trusting that after thou hast well weighed this matter of such manner of the being of Christes Body in the Sacrament, as sheweth this Testimonie, no Untruth or Dishonour shall need to bee attributed to Christes loving Wordes pronounced at his laste Supper among his Apostles: no Derogation to his most sacred Institution: no diminishing of any Comfort to Christen Mens Soules in the use of his reuerend Sacrament: but all thinges to stand right up moste agreeable both to the Veritie of Christes infallible Wordes, and to the right Nature, Congruence, and Efficacy of so holy a Sacrament, and finallye most comfortable to the Conscience of Man, for his spirituall uniting and incorporation with Christes blessed Body and Bloud to Immortalitie, and for the sure gadge of his Resurrection. Amen.

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A
S E R M O N
O F T H E
Paschall Lambe,

And of the Sacramentall Body and
Bloud of Christ our Saviour;

Written in the olde Saxon Tounge before the
Conquest, and appoynted in the Reigne of
the Saxons to be spoken unto the People at
Easter before they shoulde receave the Com-
munion, and now first translated into our
common English Speech.

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Trusting that after thou hast well weighed this matter of such manner of the being of Christes Body in the Sacrament, as sheweth this Testimonie, no Untruth or Dishonour shall need to bee attributed to Christes loving Wordes pronounced at his laste Supper among his Apostles: no Derogation to his most sacred Institution: no diminishing of any Comfort to Christen Mens Soules in the use of his reuerend Sacrament: but all thinges to stand right up moste agreeable both to the Veritie of Christes infallible Wordes, and to the right Nature, Congruence, and Efficacy of so holy a Sacrament, and finallye most comfortable to the Conscience of Man, for his spirituell uniting and incorporation with Christes blessed Body and Blood to Immortalitie, and for the sure gadge of his Resurrection. Amen.

the first of the month of June 1611
at the house of the Lord Bishop of London
in the presence of the Lord Bishop of Ely
the Lord Bishop of Bath and Wells
the Lord Bishop of Exeter
the Lord Bishop of Winchester
the Lord Bishop of Gloucester
the Lord Bishop of Hereford
the Lord Bishop of Worcester
the Lord Bishop of Salisbury
the Lord Bishop of Oxford
the Lord Bishop of London
the Lord Bishop of Norwich
the Lord Bishop of Peterborough
the Lord Bishop of Leicester
the Lord Bishop of Lincoln
the Lord Bishop of Chester
the Lord Bishop of Durham
the Lord Bishop of Carlisle
the Lord Bishop of Ely
the Lord Bishop of Bath and Wells
the Lord Bishop of Exeter
the Lord Bishop of Winchester
the Lord Bishop of Gloucester
the Lord Bishop of Hereford
the Lord Bishop of Worcester
the Lord Bishop of Salisbury
the Lord Bishop of Oxford
the Lord Bishop of London
the Lord Bishop of Norwich
the Lord Bishop of Peterborough
the Lord Bishop of Leicester
the Lord Bishop of Lincoln
the Lord Bishop of Chester
the Lord Bishop of Durham
the Lord Bishop of Carlisle

A

Trusting that after thou hast well weighed this matter of such manner of the being of Christes Body in the Sacrament, as sheweth this Testimonie, no Untruth or Dishonour shall need to bee attributed to Christes loving Wordes pronounced at his laste Supper among his Apostles: no Derogation to his most sacred Institution: no diminishing of any Comfort to Christen Mens Soules in the use of his reuerend Sacrament: but all thinges to stand right up moste agreeable both to the Veritie of Christes infallible Wordes, and to the right Nature, Congruence, and Efficacy of so holy a Sacrament, and finallye most comfortable to the Conscience of Man, for his spirituall uniting and incorporation with Christes blessed Body and Bloud to Immortalitie, and for the sure gadge of his Resurrection. Amen.

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A
S E R M O N
O F T H E
Paschall Lambe,

And of the Sacramentall Body and
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Written in the olde Saxon Tounge before the
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ST R M O N

OF THE

Feetball Game.

And of the Sacramental Body and
Blood of Christ our Saviour;

Written in the old Saxon Tongue before the
Conquest; and appointed in the Reign of
the Saxons to be spoken unto the People as
Tales; and now they should receive the Com-
munion, and now first translated into our
common English Speech.

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A SERMON on Easter-Day.

ME N beloued, it hath bene often sayd unto you aboute our Saviours Refurrection, how he on this present day after hys Suffering, mightely rose from Death. Now will we open unto you through Gods Grace, of the holy Housell, which ye shoulde nowe goe unto, and instructe your Understanding aboute thys Mysterie, both after the olde Covenante, and also after the newe, that no doubting may trouble you about thys liuelye Food. The Almighty God badde Moyles his Captain in the Land of *Egypt*, to commaunde the People of *Israel* to take for every Familie a Lambe of one Year old, the night they departed out of the Countrey to the Land of Promise, and to offer that Lamb to God, and after to kill it, and to make the signe of the Crosse, with the Lambes Bloud upon the side Postes, and the upper Poste of their Doore, and afterward to eate the Lambes Flesh roasted, and unleauened Bread with wilde Lettisse. God sayth unto *Moyse*, Eate of the Lambe nothing raw, nor sodden in Water, but roasted with Fire. Eate the Head, the Feete, and the Inwardes, and let nothing of it be left untill the Morning: if any thing thereof remaine, that shall you burne with Fire. Eate it in thys wyse. Gyrde your Loynes, and do your Shoes on your Feet, have you Staues in
 your

A Sermon on Easter-Day.

your Handes, and eat it in haste. This time is the Lordes Paschever. And ther was slain on that night in euery House throughout *Pharaos* Raigne, the first borne Child: and Gods People of *Israell* were deliuered from that sodaine Death through the Lambes offering, and his Bloudes marking. Then said God unto *Moyfes*. Keepe this day in your Remembraunce, and holde it a greate Feast in your Kinedes with a perpetual Observation, and eate unleauened Bread alwayes seuen dayes at thys Feaste. After thys Deede God ledde the People of *Israell* ouer the Redde Sea, with dry Foote, and drowned therin *Pharao*, and all his Army together with their Possessions, and fedde afterward the *Israelits* fortie Years with Heauenlye Foode, and gaue them Water out of the hard Rocke, vntil they came to the promised Land. Part of this Storye we haue treated of in an other place, part we shall now declare, to witte, that which belongeth to the holy Housell. Christian Men may not now kepe that olde Lawe bodely, but it behoueth them to know, what it ghostlye signifieth. That innocent Lambe which the old *Israelites* did then kill, had signification after ghostly vnderstanding of Christes Suffering, who vngiltie shedde his holy Bloude for our Redemption. Hereof sing Gods Seruauntes at euery Masse. *Agnus Dei qui tollis peccata mundi miserere nobis.* That is in our Speech, Thou Lambe of God that takest away the Sinnes of the World, haue Mercy upon us. Those *Israelites* were deliuered from that sodaine Death, and from *Pharao* Bondage by the Lambes Offringe, which signified Christes Suffering: through which we be deliuered from euerlasting Death, and from the Devils cruel Raigne, if we

we rightly beleue in the true Redemer of the whole World Christ the Saviour. That Lambe was offered in the Evening; and our Saviour suffered in the sixt Age of this World. This Age of thys corruptible World is reckoned unto the Evening. They marked with the Lambes Bloud upon the Doores, and the upper Postes * *Tau*, that is the signe of the Crosse, and were so defended from the Angell that killed the Ægyptians first borne Childe. And we || ought to marke our Foreheades, and our Bodyes with the token of Christes Roode, that we may be also deliuered from Destruction, when we shall be marked both on Forehead, and also in Harte with the Bloud of our Lordes suffering. Those *Israelites* eate the Lambes Fleshe at their Easter time, when they were deliuered: and we receaue ghostlye Christes Body, and drink his Bloud, when we receaue with true Belief that holy Housell. That tyme they kepte with them at Easter seuen dayes with great Worshippe, when they were deliuered from *Pharao*, and went from that Land. So also Christen Men kepe Christes Resurrection at the time of Easter these vii dayes, because through hys suffering and rising we be deliuered, and be made cleane by going to this holy Housell, as Christ sayth in his Gospel, Verely, verely, I saye unto you, ye have no Life in you except ye eate my Flesh, and drinke my Bloud. *He that eateth my Flesh, and drinketh my Bloud, abideth in me, and I in him, and hath that everlasting Life: and I shall raise him up in the laste day.* I am the liuely Bread, that came down from Heaven, not so as your Fore-fathers eate that Heavnye Bread in the Wildernesse, and afterwarde dyed. He that eateth

* No such
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Scripture,
but it was
the Bloud
that God
dyd take
upon.
Exod. 12.
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stand thys
as that of
S. Paul.
Ephc. 2.
Christ re-
conciled
both to
God in one
Body
through hys
Crosse.

eateth thys Bread, he liueth for ever. He blessed Bread before his Suffering, and denided it to his Disciples, thus saying. *Eate thys Bread, it is my Body; and do this in my remembraunce.* Also he blessed Wine in one Cuppe, and said, *Drink ye all of this. This is my Bloude that is shedde for many, in forgiuenesse of Sinnes.* The Apostles dyd as Christ commanded, that is, they blessed Bread and Wine to Housell agayne after ward in hys remembraunce. Euen so also since their departure all Priestes by Christes Commandement doe blesse Bread and Wine to Housell in hys Name with the Apostolick Blessing. Now Men haue often * searched, and do yet often search, howe Bread that is gathered of Corne, and through Fyers heate baked, may be turned to Christes Body, or how Wyne that is pressed out of many Grapes is turned through one Blessing to the Lordes Bloude. Now say we to such Men, that some things be spoken of Christ by || signification, some thyng by thyng certaine. True thyng is and certain that Christ was borne of a Maide, and suffred Death of his own accord, and was buried, and on thys Daye rose from Death. He is sayd Bread by Signification, and a Lambe, and a Lyon, and a Mountaine. He is called Bread, because he is our Life and Angells Life. He is sayd to be a Lambe for his Innocencie, a Lyon for Strength, wherwith he overcame the strong Devill. But Christ is not so notwithstanding after true Nature neither Bread, nor a Lambe, nor a Lyon. Why is then that holy Housell called Christs Body, or his Bloud if it be not truely that it is called. Truely the Bread and the Wine which by the Masse of the Priest is halowed, shew one thyng without to hu-
man eye

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|| A most
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mayne Understanding and an other thyng they call within to belieuing Mindes. Without they be seene Bread and Wine both in Figure and in Taste: and they be truely after their halowing, Christes Body and hys Bloude through ghostly Mistry. An Hea-then Childe is christened, yet he altereth not hys shape without, though he be chaunged within. He is brought to the Font-stone sinfull through *Adams* Disobedience. Howbeit he is washed from all Sinne within, though he hath not chaunged his Shape without. * Euen so the holy Fonte Water that is called the Welspryng of Lyfe is lyke in shape to other Waters, and is subiecte to Corruption, but the holy Ghostes myght cometh to the corruptible Water, through the Priestes Bleissing, and it may after wash the Body and Soule from all Sinne, through ghostly Myght. Beholde nowe wee see two thynges in this one Creature. After true Nature that Water is corruptible Water, and after ghostlye Mystrye, hath halowing Mighte. So also if wee beholde that holye Housell after bodely Understanding, then see we that it is a Creature corruptible and mutable: if we acknowledge therein ghostly Might, than understand we that Lyfe is therein, and that it geueth Immortalitie to them that eate it with Belief. Muche is betwixte the inuisible Myghte of the holye Housell, and the visible shape of hys proper Nature. It is * naturally corruptible Bread, and corruptible Wine: and is by Myghte of Gods Worde truely Christes Bodye, and hys Bloude: not so notwithstanding bodelye, but ghostly. Much is betwixte the || Body Christ suffred in, and the Bodye that is halowed to Housell. The Bodye truely that

* The Water in Baptisme, and Bread, and Wyne in the Lords Supper, compared.

* No Transubstantiation.

|| Differences betwixt Christes natural Body, and the Sacrament thereof.

† 1. Dis-
ference.
Not the
Body that
suffred is in
the housell.

Christ suffered in was borne of the † Fleſh of *Mary*, with Bloud, and with Bone, with Skinne, and with Synowes, in humane Limmes, with a reasonable Soule liuing: and his ghostly Bodye, which we call the Housell, is gathered of many Cornes: without Bloude, and Bone, without Lymme, without Soule, and therefore nothing is to be understand therein bodelye, but all is ghostlye to be understande. What soeuer is in that Housell, whiche geueth substance of Lyfe, that is of the ghostlye Might, and inuisible doing. Therefore is that holy Housell called a Myſtery, because there is one thing in it seene, and an other thing understood. That which is

* 2. Dis-
ference.

there * seene, hath bodely shape: and that we do there understand, hath ghostlye Might. Certayne-ly Christes Bodye which suffred Death and rose from Death, neuer || dyeth henceforth: but is eternall, and unpassible. That Housell is temporall, not e-

|| 3. Dis-
ference.

† 4. Dis-
ference.

ternall, † Corruptible, and dealed into sondrye partes. Chewed betwene Teeth, and sent into the Bellye: howbeit neuerthelesse after ghostlye Might, it is all in every part. Manye receaue that holye Bodye: and yet notwithstanding, it is so all in euerye parte after ghostly Myſtery. Though some chewe lesse deale, yet is there no more Might notwith-standyng in the more parte, then in the lesse: be-cause it is all in all Men after the inuisible Might.

* 5. Dis-
ference.

Thys Myſtery is a * Pledge and a Figure: Christes Bodye is Truth it self. Thys Pledge we do keepe mystically, untill that we be come to the Truth it self: and then is this Pledg ended. Truelye it is so as we before have said Christes Bodye, and hys Bloud: not bodelye, but ghostlye. And ye shoulde not searche how

how it is done, but hold it in your Beliefe that it is so done. We reade in an other Booke called *Vita Patrum*, that two Monkes desired of God some Demonstration touching the holy Houfell, and after as they stode to heare Mass, they sawe a Childe lying on the Altar, where the Priest sayd Mass, and Gods Aungell stode with a Sworde, and abode looking untill the Priest brake the Houfell. Then the Aungell deuided that Childe upon the dyshe, and shedde his Bloud into the Chalice. But when they did go to the Houfell, then was it turned to Bread and Wine, and they dyd eate it geuing God thanks for that shewing. Also S. *Gregory* desired of Christ, that he would shew to a certain Woman doubting about his Mysterye some great Affirmation. She went to Houfell with doubting Minde, and *Gregory* forthwith obtained of God, that to them both was shewed that part of the Houfell which the Woman should receaue, as if there lay in a dish a joynte of a Finger all be blouDED: and so the Womans doubting was then forthwith healed. But now heare the Apostles wordes about this Mysterye. *Paule* the Apostle speaketh of the old *Israelites* thus writing in his Epistle to faithfull Men. All our Fore-fathers were baptised in the Cloud, and in the Sea: and all they ate the same ghostlye Meate, and dranke the same ghostlye Drinke. They drank truely of the Stone that followed them, and that Stone was Christ. Neither was that *Stone then from whiche the Water ranne bodelye Christ, but it signified Christ, that calleth thus to all beleauing and faithful Men: who soever thirsteth, let him come to me, and drinke. And from hys Boweles floweth lyuely Water. This he sayd of the Holy

*These Tales
seem to be
infarced.*

* Note
this Exposition which is
now a dayes
thought
new.

Ghost, whom he receaueth which beleaueth on hym. The Apostle *Paul* sayth that the *Israelites* did eat the same ghostly Meate, and drinke the same ghostly Drinke: because that heavenly Meate that fedde them xl Years, and that Water which from the Stone did flowe, had Signification of Christes Booye, and his Bloude, that nowe be offered daylye in Gods Church, it was the same which we now offer: not bodely, but ghostly. We sayd unto you ere while, that Christ halowed Bread and Wyne to Housell before his Suffering, and sayd, *This is Body, and my Bloud*. Yet he had not then suffered: but so notwithstanding he * turned through inuisible Might that Bread to hys owne Body, and that Wyne to hys Bloude, as he before dyd in the Wildernes before that he was borne to Men, when he || turned that heavenly Meate to his Fleshe, and the flowing Water from that Stone to hys owne Bloude. Verie many ate of that † heauenlye Meate in the Wildernes, and dranke that ghostlye Drinke, and were neuertheles dead, as Christ sayd. And Christ ment not that Death whiche none can escape: but that euerlastinge Death, whiche some of that Folke deserued for their Unbelief. *Moyse* and *Aaron*, and many other of that People whiche pleased God ate that heauenly Bread, and they dyed not that euerlasting Death, though they dyd the common Death. They sawe that the heauenlye Meate was visibie, and corruptible, and they ghostly understode by that visibie thing, and ghostly receyued it. The Saviour sayeth, *He that eateth my Fleshe, and drinketh my Bloud, hath euerlasting Life*. And he had then not ate that Body which he was going about with, nor that Bloud to drink which he shed for us: but

* Now we
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the saythful.
|| See a
Transub-
stantiation.
† Manna.

A Sermon on Easter-Day.

11

* but he ment with those wordes that holy Housell, which ghostly is his Body, and his Bloud, and he that tasteth it with beleauing Hart, hath that eternal Lyfe. In the old Law faithfull Men offred to God diuers Sacrifices, that had || fore-Signification of Christes Body, which for our Sinnes he himselfe to his heauenly Father hath since † offred to sacrifice. Certaynly this Housell whiche we doe nowe halow at Gods Altar, is a * remembraunce of Christes Body which he offred for us, and of his Bloude whiche he shedd for us: So he him self commaunded, *Do thys in my remembraunce.* Once suffred Christe by hym self, but yet neuerthelesse hys Suffringe is daylye renued at the Masse through Mysterye of the holye Housell. Therefore that holye Masse is profitable both to the lyuing, and to the dead: as it hath bene often declared. We oughte also to consyder diligently how that this holy Housell is both Christes Body, and the body of all || faythful Men, after ghostly Mysterye. As the wyse *Augustine* sayth of it. Yf ye will understand of Christes Body, heare the Apostle *Paule* thus speaking: *Ye truly be Christes Body and his Members.* Nowe is your Mysterye sett on Godes Table, and ye receyue your Mysterye, whiche Mystery ye your selues be. Be that whiche ye see on the Altar, and receiue that whiche ye your selues be. Agayn the Apostle *Paule* sayth by it: *We manye be one Bread, and one Bodye.* Understand nowe and rejoyce many be one Bread, and one Body in Christ. He is our Head, and we be his Limmes. And the Bread is not of one Corne, but of manye. Nor the Wyne of one Grape, but of manye. So also we all should haue one Unitie in our Lord, as it is written of the faithfull Armye, how

* What Body do the saythfull now este.

|| A Signification before Christ.
† A Sacrifice in Christes tyme.

* A Remembraunce after Christ.

|| The Housell is also the body of all faithfull Men.

that they were in so great an Unitie, as though all of them were one Soule, and one Harte. Christ shew-
ed on hys Table the Mysterye of our Peace, and of our Unitie: he whiche receiue that Mysterye of Unitie, and keepeth not the Bonde of true Peace, he receaueth no Mysterye for him self, but a Witnesse a-
gaynst him self. It is very good for Christen Men, that they goe often to Housell, yf they bryng wyth them to the Altar vngyltines and innocencye of Harte. To an evil Man it turneth to no Good, but to Destruction, if he receiue unworthely that holy Housell. Holy
* Bookes commaund that Water be mingled to that Wine which shall be for Housell: bycause the Water signifieth the People, and the Wine Christes Bloude. And therfore shall neither the one without the other be offred at the holy Masse: that Christ may be with us, and we wyth Christ: the Head with the Lymmes, and the Lymmes with the Head. We would before haue intreated of the Lambe whiche the old *Israelites* offered at theyr Easter tyme, but that we desired first to declare unto you of this Mysterye, and after how we should receyue it. That signifying Lambe was offred at the Easter. And the Apostle *Paule* sayeth in the Epistle of this present day, that Christ is our Easter, who was offred for us, and on this day rose from Deathe. The *Israelites* did eate the Lambes Fleshe as God commaunded with unleuened Bread, and wilde Lettisse: † so we should receyue that holy Housell of Christes Bodye and Bloud without the Leauen of Synne, and Iniquity. As Leauen turneth the Creatures from theyr Nature: so doth Synne also chaunge the Nature of Man from innocencye to foule spotted of Gyltinesse. The Apostle
hath

* No
Scripture
inforceth the
mixture of
Water with
the Wyne.

|| The
Wine signifi-
eth Christes
Bloude.

† How
we shoulde
come to the
holy Com-
munion.

hath taught how we should feast not in the Leauen of
Iuillnesse, but in the swete dough of Puritie and
Truthe. The Herbe whiche they should eate wyth
the unleauened Bread is called Lettisse, and is better
in Tasse. So we should wyth bytternesse of unfayned
weepynge purifye our Mynde, if we will eate Christes
Body. Those *Israelites* were not wont to eate rawe
Flesh, although God forbad them to eate it rawe,
and sodden in Water, but roasted wyth Fyre. He shall
receyue the Body of God rawe that shall thynke
wythout reason that Christ was onelye Man lyke
vnto us, and was not God. And he that will after
Mans Wisedome search of the Mysterie of Christes
Incarnation, doth lyke unto hym that doth seeth
Lambes Flesh in Water: bycause that Water in this
same place signifieth Mans Understanding: but we
should understand that all the Mysterie of Christes
Humanity was ordered by the Power of the Holy
Ghost. And then eate we his Body roasted wyth Fyre:
because the Holy Ghost came in fyrye lykenes to the
Apostles in diuerse Tonges. The *Israelites* should
eate the Lambes Head, and the Fete, and the Purte-
naunce: and nothing thereof must be left ouer night.
Yf any thing thereof were lefte, they did burne that
in the Fire: and they brake not the Bones. After
ghostly Understanding we do then eate the Lambes
Head, when we take hold of Christes Diuinitye in our
Belief. Agayn when we take holde of his Humanyte
wyth loue, then eate we the Lambes Feete: bycause
that Christ is the beginnyng and ende, God before all
World, and Man in the ende of thys World. What
bee the Lambes Purtenaunce, but Christes secrete
Precepts? and these we eate when we receiue with
greedi-

gredines the worde of Lyfe. There must nothing of the Lambe left vnto the Morning, bycause that all Godes sayings are to be searched with great Carefulnesse: so that all his Preceptes maye be knowen in vnderstanding and deede in the nyght of thys present Lyfe, before that the last day of the vniuersal Refurrection do appeare. If we can not search out thoroughly all the Mistery of Christes Incarnation, then ought we to betake the rest vnto the Might of the Holy Ghost with true Humilitie: and not to searche rashly of that deep secretnes aboue the measure of our Understanding. They did eate the Lambes Flesh with their Loynes gyrt. In the Loynes is the Lust of the Body. And he whiche wyll receyue that Housell, shall restrayne that Concupiscence: and take with Chastitie that holy Receypt. They were also shod. What be Shoes but of the Hydes of dead Beastes? We be truely shod if we follow in our steppes and dedes the Lyfe of those Pilgrimes, which please God with keping of his Commaundements. They had Staves in their handes when they eate. This Stafe signifieth a carefulnes and a diligent overseing. And all they, that best know and can, should take care of other Men, and staye them uppe with their helpe. It was inioined to the Eaters that they should eate the Lambe in haste. For God abhorreth Slouthfulnes in his Seruauntes. And those he loueth that seeke the joy of Everlasting Life, with quicknes, and hast of Minde. It is written: *Prolong not to turne unto God, lest the time passe away through thy slow tarrying.* The Eaters mought not break the Lambs Bones. No more mought the Souldyers, that did hang Christ, breake his holy Legges, as they did of the two Theefes

Theefes that hanged on either syde of him : And the Lord rose from Death sound without all Corruption : and at the last Judgment they shall see him, whom they did most cruelly hange on the Crosse. This Time is called in the Ebrue Tonge *Pasca*, and in Latine *Transitus*, and in English a *Passover* : bicause that on this daye the People of *Israell* passed from the Land of *Egipt* ouer the Read Sea, from Bondage to the Land of Promyse. So also did our Lord at thys tyme depart, as sayeth *John* the Euangelyste, from thys World to his heauenly Father. Euen so we ought to followe our Head, and to go from the Devill to Christ : from this unstable World to his stable Kingdome. Howbeit we should first in this present Life depart from Vice to holy Vertue : from euil Manners to good Manners, if we will after this corruptible Life go to that eternal Life, and after our Resurrection to Christ. He brings us to his euerlasting Father, who gaue him to Death for our Sinnes. To him be Honour, and Praise of well doing, World wythout ende. *Amen.*

¶ This Sermon is found in diuerse Bookes of Sermons, written in the old Englishe or Saxon Tounge : whereof two Bookes bee now in the Handes of the most Reverend Father the Arch-bishop of *Cauntenburye*.

Here

1943

Here followeth the Wordes of Elfricke Abbat of S. Albons, and also of Malmesburys, taken out of his Epistle written to Wulffine Byshop of Scyrburne. It is founde in a Book of the olde Saxon Tounge, wherein be xliii Chapters of Canons and Ecclesiastical Constitutions, and also Liber Pœnitentialis, that is, a pœnitentiall Booke or shrifte Booke, deuided into iiii other Bookes, the Epistle is set for the 30th Chapter of the fourth Booke, intituled, A Synode concerning Priestes: and this Epistle is also in a Canon Booke of the Church of Exeter.

SOME Priestes keep the Housell that is consecrate on Easter-Day all the Yere for syke Men. But they do greatlye amysse, bycause it waxeth hory. And these will not understand how greuous Penance the pœnitentiall Booke teacheth by thys, if the Housell become horye or rotten: or yf it be lost: or be eaten of Mice, or of Beastes by neglygence. Men shall reserue more carefullie that holy Housell, and not reserue it too longe, but consecrate other of newe for sicke Men alwayes within a week or a fortnight, that it be not so much as horye. For so holy is the Housell which to day is hallowed, as that whiche on Easter Daye was hallowed. That Housell is Christes Bodye, not bodelye, but ghostlye. Not the Bodye which he suffred in, but the Bodye of which he spake, when he blessed Bread and Wyne to Housell a night before his Suffring, and sayd by the blessed Breade, *Thys is my Bodye*, and agayne by the holye Wyne, *This is my Bloude, whiche is shedd for manye in forgiuenes of Sinnes*. Understand nowe that the Lord, who could turne that Bread before his suffring to his Body, and that Wyne to his Bloude ghostlye: that the self same Lorde blesteth dayly through the Priestes Handes Bread and Wyne to his ghostly Body, and to his ghostly Bloud.

E

Here

Here thou seest good Reader how Elfricke upon fynding fault wyth an Abuse of his tyme, which was, that Priestes on Easter day filled their Housell Boxe, and so kept the Bread a whole Yere for sick Men, toke an occasion to speake agaynst the bodelye Presence of Christ in the Sacrament. So also in an other Epistle sent to Wulfstane Arch-bysbop of Yorke, he reprehending agayn this ouerlong reseruing of the Housell, addeth also wordes more at large against the same bodely Presence. His wordes be these.

SOME Priestes fill their Box for Housell on Easter-Day, and so reserue it a whole Yere for sicke Men, as though that Housell were more holy then any other. But they do unadvisedlye, bicause it waxeth hory: or all together rotten by keeping it so long space. And thus is he become giltye as the Booke witnesseth to us. Yf any do keepe the Housell too long, or lose it, or Myse, or other Beastes do eate it, see what the penitential Booke sayeth by this. So holy is altogether that Housell, which is hallowed to daye, as that which is hallowed on Easter day. Wherefore I beseech you to keepe that holy Bodey of Christ with more aduisement for sick Men from Sondaye to Sondaye in a verye cleane Boxe: or at the most not to keep it aboue a fortnight, and then eate it laying other in the place. We have an Example hereof in Moyses Bookes, as God him self hath commaunded in Moyses Lawe. How the Priestes should set on euery Saturday twelfe Loues all newe baked upon the Tabernacle: the whiche were called *panes propositionis*: and those should stand there on Gods Tabernacle, till the next Saturday, and then did the Priestes themselues eate them, and set other in the place. Some Priestes will not eate the Housell, which they do halow. But we will now declare unto you how the Boke speaketh by them. *Presbyter missam celebrans, & non audens sumere Sacrificium, accusame conscientia sua, Anathema est.* The

The Prieste that doth saye Masse and dare not eate the Housell, hys Conscience accusyng hym, is accursed. It is lesse daunger to receyue the Housell, then to hallowe it. He that doth twyse hallowe one Host to Housell, is lyke unto those Heretickes, who do christen twyse one Childe. Christ him selfe blessed Housell before his Suffring: he blessed the Bread and brake thus speaking to his Apostles: Eate this Bread, it is my Body. And agayne he blessed one Chalice with Wyne, and thus also speaketh unto them: Drink ye all of this, it is myne owne Bloud of the newe Testament, which is shed for many in forgiuenes of Sinnes. The Lord which hallowed Housell before his suffring, and sayeth, that the Bread was his own Body, and that the Wyne was truly his Bloud, he halloweth dayly by the handes of the Priest Bread to his Body, and Wyne to his Bloud in ghostly Mystery, as we read in Bookes. And yet that liuely Bread is not bodely so notwithstanding: not the self same Body that Christ suffered in. Nor that holy Wyne is the Sauours Bloud which was shed for us in bodely thing: but in ghostly understanding. Both be truly that Bread hys Body, and that Wyne also hys Bloud, as was the heavenly Bread, which we call *Manna*, that fed forty Yeres Gods People. And the cleare Water which did then runne from the Stone in the Wildernes, was truly his Bloud, as *Paul* wrote one summe of his Epistles: *Omnes Patres nostri eandem escam spiritualem manducaverunt, & omnes eundem potum spiritualem biberunt, &c.* All our Fathers ate in the Wildernes the same ghostly Meate, and dranke the same ghostly Drinke. They dranke of that ghostly Stone, and that Stone was Christ. The Apostle hath said, as you nowe haue heard, that they all did eate the same ghostly Meate, and they all did drinke the same ghostly Drinke. And he sayth not bodely but ghostly. And Christ was not yet borne, nor hys Bloud shedde, when that the People of *Israell* ate that Meate, and drank of that Stone. And the Stone was not bodely Christ though he so sayd. It was the same Mystery in the old Law, and they did ghostly signifie that ghostly Housell of our Sauours Body which we consecrate now.

This Epistle to *Wulfstane Elfricke* wrote first in the Latyne Tounge, as in a shorte Latyne Epistle set before this, and one other of his Saxon Epistles he confesseth thus. *Elfricus Abbas Wulfstano venerabili Archiepiscopo Salutem in Christo.* Ecce paruimus vestra almicatis iussionibus transferences Anglice duas Epistolas quas Latino eloquio descriptas ante annum vobis destinauimus, non tamen semper ordinem sequentes, nec verbum ex verbo: sed sensum ex sensu profereptes. Beholde we haue obeyed the Commaundement of thy Excellencie in translating into Englishe the two Epistles which we sent unto thee written in Latyne more then a Yeare agoe. Howbeit we keepe not here alwayes the same order: nor yet translate worde for worde, but sense for sense. Now because verye fewe there be that doe understande the old Englishe or Saxon (so much is our Speech changed from the use of that time, wherein *Elfricke* liued) and for that also it may be that some will doubt how skilfullye, and also saythfullye these wordes of *Elfricke* be translated from the Saxon Tounge: We haue thought good to set down here last of all the very wordes also of his Latyne Epistle, which is recorded in Bookes fayre written of olde in the Cathedrall Churches of *Worcester* and *Excester*.

Quidam vero Presbyteri implent Alabastrum suum de Sacrificio, quod in Pascha Domini sanctificant: & conservant per totum annum ad infirmos, quasi sanctior sit ceteris sacrificiis. Sed nimium insipienter faciunt. Quia nigrescit, & putrescit tandem conservatum. Et liber penitentialis pro tali negligentia penitentium magnam docet: aut si a muribus commestum sit: aut ab a-vibus naptum. Tam sanctum est Sacrificium, quod hodie sanctificaturq; illud quod in die Pasce consecratum est. Et ideo debetis a dominica in dominicam, aut per duos, maxime tres hebdomadas tenere sacrificium in alabastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutius servetur. Nam in lege Moysi ponebant Sacerdotes semper omni Sabbato panes propositionis calidos in tabernaculo coram Domino: & in sequenti sabbato sumebant illos soli sacerdotes, & edebant, & alios novos pro eis ponebant. Facite &

vos sacerdotes similiter. Custodite eantē sacrificium Christi ad in firmos, & edite illud, ne diutius teneatur, quod oportet. Et reponite aliud nouiter sanctificatum propter necessitatem infirmorum, ne sine viatico exeant de hoc seculo. Christus Iesus in die sue sancte cene accepit panem: benedixit, ac fregit: dedit Discipulis suis dicens. Accipite, & comedite. Hoc est enim corpus meum. Similiter & calicem accipiens gratias egit, & dedit illis dicens. Bibite ex hoc omnes. Hic est sanguis meus noui Testamenti, qui pro multis effundetur in remissionem peccatorum. Intelligite modo sacerdotes, quod ille Dominus qui ante passionem suam potuit conuertere illum panem, & illud vinum ad suum corpus & sanguinem: quod ipse quotidie sanctificat per manus sacerdotum suorum panem ad suum corpus spiritualiter, & vinum ad suum sanguinem (Non sit tamen hoc sacrificium corpus ejus in quo pallus est pro nobis: neq; sanguis ejus quem pro nobis effudit: sed spiritualiter corpus ejus efficitur & sanguis: sicut manna quod de cælo pluit, & aqua aquæ de petra fluxit. Sicut Paulus Apostolus ait) Nolo enim vos ignorare fratres, quoniam panes nostri omnes sub nube fuerunt: & omnes mare transierunt: & omnes in Moyse baptizati sunt in nube & in mari. Et omnes eandem escam spiritualem manducauerunt: & omnes eundem potum spirituales biberunt. Bibebant autem de spiritali consequenti eos petra. Petra autem erat Christus. Unde dicit Psalmista. Panem Cæli dedit eis. Panem Angelorum manducauit homo. Nos quoq; procubatio manducamus panem Angelorum: & bibimus de illa petra, que Christum significabat: quotiens fideliter accedimus ad sacrificium Corporis & Sanguinis Christi.

The words inclosed between the ii half Circles, some had raised out of Worcester Book, but they are restored a gayne out of a Book of Exeter Church.

A Sthe Wrytynges of the Fathers euen of the first Age of the Churche bee not thought on all partes so perfect, that whatsoeuer thyng hath been of them spoken ought to be receaued without all exception (which honour trulye themselves both knewe and also have confessed to be onely due to the most holy and tryed word of God:) So in this Sermon here published, some thynges be spoken not consonant to sounde Doctrine: but rather to such Corruption of great Ignorance and Superstition, as hath taken roote in the Church of long time, being overmuch cumbred with Moncke-

Monckery. As where it speaketh of the Masse to be profitable to the quick and dead: of the mixture of Water with Wyne: and wheras here is also made reporte of ii vayne Miracles, which notwithstanding seem to have been insarced, for that they stand in their place unaptly, and without purpose, and the matter without them, both before and after, doth hange in it selfe together most orderly: with some other suspitious wordes sounding to Superstition. But all these thinges that be thus of some reprehension be as it were but by the way touched the full and whole discourse of all the former part of the Sermon, and almost of the whole Sermon is about the understanding of the Sacramental Bread and Wine howe it is the Bodye and Bloude of Christ our Saviour, by which is reveled and made knowen, what hath been the common taught Doctrine of the Church of *England* on this behalfe many hundreth Yeares agoe, contrarye unto the unaduised writyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely, with the other Testimonies before alleadged, doe fullye agree to the olde auncient Bookes (whereof some be written in the olde Saxon, and some in the Lattyne) from whence they are taken: these here underwritten upon diligent perusing, and comparing the same, have found by conference, that they are truelye put forth in Print without any adding, or withdrawing any thing for the more faithful reporting of the same, and therefore, for the better Credite hereof, have subscribed their names.

Matthewe Parker Archbishop of *Canterburye*, he was aduanced to this Bishoprick Anno 1559. 2^o Eliz. *Thomas Young* Archbishop of *Yorke*, he was aduanced Anno 1560. 3^o Eliz. *Edmund* Byshop of *London*. *James* Byshop of *Durham*. *Robert* Byshop of *Winchester*. *William* Byshop of *Chichester*. *John* Byshop of *Hereford*. *Richard* Byshop of *Elye*. *Edwine* Byshop of *Worceter*. *Nicholas* Byshop of *Lincolne*. *Richard* Byshop of *S. Danys*. *John* Byshop of *Lichfield* and *Countreye*. *John* Byshop of *Norwiche*. *John* Byshop of *Carlyll*. *Nicholas* Byshop of *Bangor*. With diuers other Personages of Honour and Credite subscribing their Names, the Recorde whereof remaines in the Handes of the most Reuerend Father *Matthewe* Archbishop of *Canterburye*.

The Lordes Prayer, the Creede, and the X Commandments in the Englishe Tongue.

That it is no new thyng to teache the People of God the Lordes Prayer, and the Articles of their Beliefe in the Englishe Tounge, whereby they mought the better serue their God, and holde faste their Profession of Christianitie: may well be proued by many godly Decrees of Byshops, and Lawes of Kinges made from tyme to tyme in the Reigne of the Saxons, before the Conquest. In a Councell holden by *Cuthbert* Archbishop of *Canterbury*, in the Yeare of our Lorde 747. and in the 33d Yeare of *Aethelbalde* King of *Mercia* (who was present at this same Councell with his Princes and Dukes) it was decreed, *ut ipsi Presbyteri Dominicam Orationem & Symbolum Anglice discant & doceant*: That the Priestes doe both learn them selues and also teach to others the Lordes Prayer and the Creede in Englishe. In olde Cannon Dookes of Churches, and in the Epistles of *Elfricke* we read it thus injoyned to Priestes: The Priest shall say unto the People on Sondayes, and Holydayes the sence of the Gospell in Englishe: and so also touching the Lordes Prayer and the Creede, so oft as he may, to Mens Contrition, that they may know their Beliefe, and keepe sure their Christianitie. *Knut* a King of *England* worthie of Memorie, amongst many other good Lawes he made in the time of his Princely Government hath also this Law. We admonish diligently all Christian Men, that they do alwayes loue God with an inward Harte, and be diligently obedient to diuine Teachers, and do subtillye search Gods Learning and Lawes often and dayly to the profite of them selues. And we warne that all Christian Men do learne to know at the least wyse the right beliefe, and aright to understand and learne the *Pater Noster*, and the Creede. For that with the one euery Christian Man shall pray unto God, and with the other shewe forth right belief. Thus it is reserved in Memorie, and put in writing, as touching the diligent care that the former Age of the Church of God had to haue the People of God well instructed in that Prayer, whereof Christ him self is the Author, and in the Articles of their beliefe. Which Prayer of the Lord, and Creede with the tenn lawlike wordes, that God himself taught *Moyse*, and wrote with his finger in two Tables of Stone on the Mount *Sinai* for all Mens Chastisement, as well for that olde People that was in tymes past, as also for us that be now, be here set out, as they are yet sene in old Bookes of the Saxon Tounge.

Mat. 6. Verely when ye pray nyll ye speake much as the Hethen. They thinke that they haue in their manyfolde speaking. Nill ye therefore them do like unto. Verely your Father wrote what your need is, before that ye to hym pray. Wherefore pray ye thus.

The Lordes Prayer in Englishe.

THou our Father whiche art in Heauen, be thy Name hallowed. Come thy Kingdome. Be thy Will in Earth, as in Heauen. Geue vs to day our daylye bread. And forgeue vs our Trespases, as we forgeue them that against vs trespasse. And ne led you not vs into Temptation. But deliuer vs from Euill. Be it so.

The Beliefe in Englishe.

I beleue in God the Father Almightye, Maker of Heauen and Earth. And I beleue in the Saviour Christ hys onely begotten Sonne our Lorde, who was conceived of the Holy Ghost, and borne of *Mary* the Virgyn, suffred under *Pontius Pilate*, on the Crosse hanged, he was dead, and buried, and he down descended to Hell. And he arose from Death on the thyrday. And he went up to Heauen, and sitteth now at the right Hand of God Almightye the Father. From thence he will come to iudge both the quicke, and the deade, And I beleue on the Holy Ghost. And the holy Congregation. And of the Saintes the Societie. And Sinnes forgeuenesse. And of the Flesh the rising. And that euerlasting Life.

The ten Commandementes which also God himself proclaimed from the Mounte with loud voice to all the Men which with *Moses* were in the Wildernesse then.

The Lord was speaking these wordes to *Moses* and thus sayth I am the Lord thy God, that brought thee out of *Egypt* Land, and of their Bondage. Ne loue you other strange Gods besides me. Ne my Name name thou in vayne: for that thou bearte gibbete with me, if thou in vayne namest my Name. Remember that thou hallowe thy rest day. Worke ye vi dayes, and on the seventh rest ye: because in vi dayes Christ made Heauen and Earth, the Sea, and all Creatures that in them be. And he rested on the seventh day: and therefore the Lord is hallowed. Honour thy Father and thy Mother, that thou be long living in the Earth that the Lord gave thee. Ne kill thou. Ne lighe thou pruelye. Ne steale thou. Ne say thou false witness. Ne desire thou of thy Neyghbours Heritage with unryght.

These Commandementes we have taken from the Lawes of *Alfred* the King, before which they are always placed: but here the manner of speaking in the Scripture is somewhat chaunged, and that more is, here is left out these wordes. (*Non facies sculptile neq; omnia similitudinem qua est in Caelo de super, & qua est in terra de infero, nec erunt que sunt in aquis sub terra: non adorabis neq; coles, &c.*) Thou shalt not make to thy selfe any Graven Image, nor the likeness of any thing that is in Heauen above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bowe downe to them, nor worship them. For I thy Lord, &c. Which thing is done in all Copies of *Alfreds* Lawes written in the Saxon Tongue: and not only in them, but in many other Bookes, as hath bene seen eyther before or Latelye in treating of the Commandementes, which were written before the Conquest, and since the 2d. *Nicens* Councell, wherein was decreed the worshipping of Images. See what followed of taking way from the wordes of God contrarye to the worshippe Commandement of the same upon the ungodly Decree of that Councell. When this thing was espyed by them that translated these Lawes into the Latyne tongue soon after the Conquest, these wordes were restored agayne by the Translatores to their due place, as by the Latyne Bookes of the Lawes it is to be seene. But because we have made mention of this second *Nicens* Councell, which decreed both of the hauing and worshipping of Images, we shall here briefly shewe what our Stories report, was thought of the same Councell by the learned of England, and chiefly by that great learned Englishe Man, and of most Fame in that Age, *Alcuin*, Scholler-master to *Charles* the Great. Anno ab incarnatione Domini 792. *Carolus* Rex Francorum, cum Synodalem Hirum ad Britanniam filii a Constantinopoli dirigitum, in quolibet his post dabat, contra Iconoclastia & vtra fidei contraria reperta sunt: maxime quod pene omnium orientalium doctorum, non minus in hoc recitatur, vel to amplius. Episcoporum unanimi assentione confirmatum Imaginis adorari debere: quod omnino Ecclesia Dei extorauerat. Contra quod scriptis *Alcuini* Epistolam ex antiquitate dirigitam, scripturarum mirabiliter affirmatam, illamque, cum eodem libro & *Gregorii* Episcoporum & Principum nostrorum regi Francorum attulit. That is, In the Yere from the incarnation of our Lord 799. *Charles* King of France sent to *Brytaine* a Synode Booke, which was directed vnto hym from *Constantinople*: in the which Booke als many things were contained, and contrarye to the true Fayth were found: in especiall that it was established with a whole consens almost of all the Learned of the East, no lesse then of three hundred Bishops or more, that Men ought to worship Images, the which the Church of God doth utterlye abhorre. Agaynst the which *Alcuin* wrote an Epistle wonderfully proued by the Authorite of holy Scripture, and brought that Epistle with the same Booke, and Names of our Bishops and Princes to the King of France.

This Storye hath *Symon* of *Durham*, *Roger* *Houder*, *Floris* *Mistajaram*, and the *Historie* of *Recessy*.